

Taking Out Multiple Sifrei Torah

Two or Three Sifrei Torah

18. The general minhag is that when there are two lainings, two sifrei Torah are taken out, and when there are three, e.g., it is also Rosh Chodesh, three sifrei Torah are taken out [this year, for example (5785/2025) – Shabbos-Shekalim-Rosh Chodesh]. Most poskim say the reason is to prevent a burden on the tzibbur, i.e., so they do not need to wait while the Torah is rolled to the appropriate spot. However, some poskim say the reason is to give honor and to make it clear to the tzibbur that there are two or three topics being lained (עי' באריכות בס' אהלי יעקב תורה ב' עמ' תקס"ט).
19. **Parshas Shekalim.** The laining of Parshas Shekalim is from the beginning of Parshas Ki Sisa, which is very close to that week's parsha [e.g., Teruma, Tetzaveh, or Vayakhel]. The poskim discuss whether two sifrei Torah should be taken out or if one is enough for both lainings.
20. Some have the minhag to only take out one sefer Torah because there is no burden on the tzibbur at all (נהג הגר"נ אדלר רבו של החת"ס), so they do not need to go to the trouble of bringing in a second sefer for Shekalim. (נחל אשכול על האשכול ח"ב עמ' 66, הגר"ש סלנט לוח א"י שנת תשע"ב פ' משפטים).
21. However, others hold two sifrei Torah should be brought out for Parshas Shekalim if possible (הגר"ח קנייבסקי הובא בשו"ת רבבות אפרים), based on the reason of giving honor to and making the special laining distinct (אהלי יעקב שם).

Saying Yotzros

Fundamental Principles of the Minhag

22. There is an old minhag to say piyutim in davening of the daled parshiyos [Shekalim, Zachor, Parah, and HaChodesh], referred to today as "yotzros." Some stanzas were composed to be said in Birchos Krias Shema [the first of them is for the bracha of Yotzer, hence the source for the general term "yotzros"] and some are designated for Chazoras HaShatz – for the first three brachos in Shacharis, and for each bracha of Mussaf of Parshas Shekalim and HaChodesh. The "krovetz" for Purim day also has a stanza for each bracha.
23. Some refer to these piyutim with the term "קרובץ," which stands for **קול רינה וישועה באהלי צדיקים** (ב"י אורח סי' ס"ח, רמ"א סי' קי"ב ס"ב).
24. **Great importance.** The sefardim hakedoshim explain that these four Shabbosos are opportune times to receive a great spiritual light and to channel kedusha toward oneself (ליקוטי תורה להר"מ), particularly through saying the tefillos of the holy yotzros and piyutim [established and composed by our early Chachamim, with R' Elazar HaKalir (who is R' Elazar ben R' Shimon bar Yochai [תוס' הגיגה דף י"ד ע"א, ב"ח סי' ס"ח סק"ג, אריז"ל בשער הכוונות] or R' Elazar ben Arach [שו"ת הרשב"א ח"א סי' תס"ט] at their head] said on these Shabbosos, which are full of pleas, gratitude, and love for Hashem. They were written with ruach hakodesh (קב הישר פרק פ"ו) and arouse Hashem's mercy and desire to save us at a special time.
25. **Difficult to understand.** The piyutim are built on Aggados and Midrashim and based on all sorts of rhymes and plays on words which conceal more than they reveal, making them very difficult to understand. Because of this, many are lax about saying them with the excuse that they anyway do not understand the content.
26. **Prepare and learn the yotzros.** Thus, it is worthwhile to set aside time before the daled parshiyos when the yotzros are said [whether during the week, on erev Shabbos, Shabbos night, or Shabbos morning before davening] to go over the meaning of the words with the aid of one of the many wonderful modern sefarim and explanations published on the yotzros. These help one understand and decipher the enigmas and secrets within the piyutim, as mentioned by the poskim (מ"ב סק"ג). There were shul rabbanim who publicly taught the meaning of the piyutim, as mentioned by the poskim (מ"ב סק"ג). There were shul rabbanim who publicly taught the meaning of the piyutim, as mentioned by the poskim (מ"ב סק"ג). Then, people will experience the beauty and wonderful sweetness of saying yotzros. The piyutim will not feel like a burden, but rather like an extra opportunity to pour forth song to Hashem at opportune times.

Are Yotzros a Hefsek in Davening?

27. The poskim discuss whether saying piyutim and yotzros is a hefsek in davening or an addition to davening, and, accordingly, whether it is proper to say them in their place.

In Birchos Krias Shema

28. **Some say mutar.** The fact that some of the great Rishonim instituted the recital of piyutim within Birchos Krias Shema proves they held it is not a hefsek in Birchos Krias Shema. Despite the rules of "Where they said to be brief, one may not be lengthy" (ברכות דף י"א ע"א) and "Whoever alters the fixed nusach of brachos established by the Chachamim is not yotzei" (ברכות דף י"א ע"ב), some Rishonim hold that is only in the wording of the bracha itself, not in the sections between the brachos (ר"ת ספר הישר שו"ת סי' ס"ג, תוס' ברכות דף י"א ד"ה מקום, מרדכי שם סי' כ"ה, ראב"ד הובא (בטור סי' ס"ח, מהרש"ל בשם כמה גאונים, מהר"ל).
29. The Rama concludes that the minhag in all places is to say them in the spot they were established to be said. However, one who is meikel and does not say them does not lose out (רמ"א סי' ס"ח).
30. One should be careful not to miss zman Krias Shema due to the piyutim. If one sees the tzibbur will miss zman Krias Shema, he should skip the piyutim and say Krias Shema with its brachos by himself and then wait after saying Shema for the shliach tzibbur to catch up (מ"ב סי' קי"ב סק"ד).
31. **Some say assur.** However, many Rishonim hold one may not interrupt Birchos Krias Shema based on the above Gemara (28) that one may not be lengthy where Chazal said to be brief, and because one may not alter the nusach established by Chazal (הרמ"ה הובא בטור שם). This is the conclusion of the Mechaber (שו"ע יור שם). Another reason is that it leads to idle talk (סי' ס"ח).
32. Thus, many poskim hold they should not be said in Birchos Krias Shema, and this is the minhag of many communities today, including some Ashkenazi communities (שו"ע יור שם אפרים סי' י"ג, שו"ע).
33. **In a place where they are said.** If one who personally does not say yotzros is in a place where they are said in Birchos Krias Shema, he may sit quietly and not say them. He should not interrupt with speech – not even words of Torah (רמ"ה הובא בטור), and certainly not idle speech – but he may think in Torah. If he sees he will end up speaking, it is better to say yotzros together with the tzibbur (רמ"א שם).
34. **Thinking the words.** Similarly, he can read the words of yotzros without saying them. Since that is just thinking, it does not constitute a hefsek.
35. **Saying them after Shemoneh Esrei.** Due to the concern for hefsek in Birchos Krias Shema, some have the minhag to say the yotzros for Birchos Krias Shema after Shemoneh Esrei, before Chazoras HaShatz (הגר"נ אדלר מנהגי הגר"נ אדלר פ"ב אות ט"ו, חת"ס).

In Shemoneh Esrei

36. There is also a machlokes haposkim about saying yotzros in Chazoras HaShatz, and there are different minhagim.
37. **Some say assur.** Some say it is assur based on the Gemara (ברכות), "One should never ask for personal needs in the first three or last three brachos of Shemoneh Esrei; only in the middle ones." Altering the nusach of the tefilla with a piyut is a problem of asking for personal needs (תשובות הגאונים). This is the psak of the Mechaber in Shulchan Aruch (סי' קי"ב ס"ב).
38. **Some say mutar.** However, many Rishonim say it is mutar. Of course the ones who composed the piyutim to be said in Chazoras HaShatz allow it, and other Rishonim do as well. The reason is because the issur to ask for personal needs in the first three brachos is only for an individual; one may ask for communal needs (תוס' ברכות שם, תוס' ע"ז ח. ד"ה אם, הגאונים ור"ת הובא). The basis for the minhag to say yotzros in the first three brachos is that they are communal needs. Also, the fact that the public needs Hashem is a form of praise and honor for Him (מ"ב שם סק"ב). This is the psak of the Rama, who writes that the minhag in all places is to say them (רמ"א שם ס"ב).
39. Although most communities do not say yotzros in the middle of Birchos Krias Shema (above 32), many Ashkenazi communities say yotzros in Chazoras HaShatz (שו"ת חוות יאיר). This is especially so nowadays that the shliach tzibbur is not motzi anyone, and the only question is about the shliach tzibbur himself, but there is no issue with the rest of the tzibbur saying them (שפע חיים דרשות חורשי פ' נצבים). Those with Chassidische minhagim also say them.
40. If one is in a place where yotzros are said, he should say them with the tzibbur so as not to separate himself from the tzibbur. He certainly should not talk idly while yotzros are said. Yotzros should be said patiently and with kavana (above, 26).
41. **Saying them after Chazoras HaShatz.** Some are concerned about saying them in Chazoras HaShatz due to the issue of adding onto the first brachos (above, 37). Instead, they say them after Chazoras HaShatz and before Krias HaTorah. This was the minhag of the Gra for the yotzros of Shacharis (ס' שערי רחמים, מעשה רב אות נ"ז).

ברכת מול טוב, להר"ר
שלמה בלייזר
הי"ו מנשפטר
לחג לידת בתו שתחי' ולאביו הר"ג
ר' יוסף יהודה בלייזר שליט"א
ולחמיו הר"ח
ר' אליעזר וויספיז הי"ו

הוקדש לע"נ האשה
החשובה מרת רחל בת
ר' יעקב ע"ה
הונצח ע"י נכדה הרב
מנחם אוסטרופ שליט"א
רב קהילה 'תורת חיים'
אום פארם דטרויט